Registered No. 108 of 1877.

The Bombay Guardian

VOL. XXIII.—New Series.—No. 1. SATURDAY, MARCH 3, 1877.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We regret to hear of the death of Rev. P. Matheson, of the Church of Scotland's Madras Mission, Jan. 20th, of Cholera. He had been but a few weeks in the country, having arrived December 5th.

—The Rev. Jas. Kennedy of the London Missionary Soc. passed through Bombay this week on his way to England. He arrived in the country in 1838 and has thus been in India 39 years, less two furlonghs of 3 years each. He has been chiefly resident in Benares, but since 1869 he has been at Ranee Khet, N. W. P.

—A contemporary informs us that a Parsee gentleman applied recently to Lord Lytton to be made a C. S. I., urging that his father had rendered signal services to Government in the Mutiny. On enquiry it appeared that the signal service rendered was in supplying rum to the troops at contract rates when he might have asked for something more! Altogether, this is one of the oddest things we have heard of for some time. Perhaps this gentleman has heard that H. M.'s Parliament has been called a Beer Parliament, because of the number of successful brewers who have been returned to it, by the gratitude of the people.

—We have been favoured with a Report of the Kolapoor Mission for 1876. This mission is in connected with the Am. Presb. Board. Rutnagherry is occupied by the Rev. G. W. Seiler, and Kolapoor by the Rev. Messrs. Hull, Graham and Goheen and their wives, and Miss McGinness. Mr. Wilder founder of the Mission, and Mr. Barker are in America. The missionaries appear from the Report to have been engaged in carrying on the different kinds of station work, preaching services, care of the Native Church, training of assistants, oversight of schools, instruction, while two of them have spent some time in touring. Seven adults were baptized; there are 42 Native converts belong to the church. In respect to converts the apostolic rule is observed, as far as possible, "to let every man abide in the calling wherein he was called." Two brothers, with their wives and a litile child, were refused admittance to the house of their father, and compelled to live for some time under a tree; but before the year closed, nearly every member of the family had been baptized. About Rs. 2,700 has been subscribed at Rutnagherry for the "Hunter Memorial Chapel" to be built at that place.

—In the "*Bombay Church Chronicle*" we find an account of a fortnight's tour in the Kolapoor districts in January last, signed J. T. At Kagwad, he says, "We have a Scripture Reader and Schoolmaster. He has lately done a great work among the Mahars, of whom I have baptized 37." The place was famine-stricken and great distress prevailed. Cholera was breaking out and the missionary did what he could to relieve the suffering. The next day he baptized 7 more. At the close he says:

"The good seed seems to be taking root, and the prejudice, which has hitherto been a great barrier to the spread of the Gospel, even among the poor, seems to be breaking down. Some, who have kept aloof from us for years, are coming nearer. In two months 60 people have been baptized; and one of our last converts is an idol-priest, who was baptized last Sunday week before a large congregation, and for whom I have waited five years."

—Lord Salisbury is an earnest believer in the truth of the Bible and Christianity, and is strongly opposed to the philosophic scepticism of the day. The *Christian Herald* of Jan. 18, in a sketch of his life, gives the following extract from an address made by him in 1872, at the annual meeting of the Christian Evidence Society, of which Society he was Chairman:

"We are standing in one of the most awful crises through which the intellect of Christendom has ever passed. We can point to many distinguished intellects, from which all that Christian belief has gone in which till lately the highest minds coincided. But great scientific discoveries always dazzled the intellect of man, making him think for a time he had destroyed ignorance and leading him to try and explain everything. Our forefathers thought the creation of the world was not effected by any chain of causation, but was the direct, immediate, and, so to speak, the dramatic effect of the Almighty fiat; they rightly thought that the providential government of the world was not effected by any inferior, secondary agencies, but directly and immediately by the exercise of the Divine will. Then came scientific discoveries, disclosing a vast mass of secondary machinery to our view, enough to fill the human mind with awe, and to try the highest powers of the human intellect. Thus there arose a sort of optical delusion, and it was fancied that God's hand directing this machinery was further removed than it was before. People now see the secondary causes, and the power of the Great First Cause is dimmed in their eyes. The remedy for this disbelief is not denunciation nor theological acrimony, but calm discussion, familiarising the mass of mankind with the discoveries made, but teaching them that the First Cause is not further removed because secondary causes are made much more palpable than before. People should know whither they are drifting when they accept the current sceptical theories. If they allow their minds to be entangled with these sophistries, they will renounce the fundamental truths for which all human hearts thirst. As Christians and honest men, we must feel that it is time these questions were thoroughly discussed. It is no season for half-hearted action or concealment. Those who are for Christ and those who are against Him should state distinctly in which camp they stand."

In June 1873, in advocating religious instruction in elementary schools, Lord Salisbury said:

"In England and on the Continent a great struggle is going on between belief and unbelief. Wherever Christianity is preached, there also an effort to depreciate and disparage it, exists. It exists to some extent in this country, but to a much greater extent in other countries. This infidel party is powerful, active, and numerous, and it is a striking fact that the one watchword upon which they all agree, the one object for which they are all trying, is to upset our Christian religion. To them every institution of religion is hateful, and the one thing which they are trying to accomplish is secular education as opposed to religious education. When you see that while every effort of religious men is directed to the maintenance of religious teaching in schools, on the other hand, those to whom religious teaching is detestable are trying to drive such instruction out of the schools, you will agree with me that this is a central position which it is our duty to preserve." (Cheers.)

—If any of our friends want to get a pint and a half of water boiled, all they have to do is to get forty looking glasses and so arrange them as that the rays of the sun shall be reflected from them all to the vessel containing the water. So we learn from accounts in the Bombay papers of "Novel Experiments with Solar Heat." Bombay is to be credited with this interesting discovery.

—The first article in the January number of the *Indian Evangelical Review* is a reply to a charge made against missionaries in India, in the *Friend of India*, that they preach Theology too much. As usual the charge is made in such a vague way, that one cannot be very sure just what the sort of preaching is that is wanted. The idea seems to be that the Indian mind must be allowed to manipulate and fashion Christianity so as to give it an Indian form. There never was a greater gulf than that which separated the Jewish mind, in the days of the Apostles, from the mind of Greece; yet we find that the Apostles never thought of teaching the people of Ephesus and Corinth anything but what they had themselves learned in Judea. The church in Antioch was the model of the churches planted in Asia Minor, Egypt, Macedonia and Achaia. There were some in these countries who did not like to abandon their hereditary ideas, and sought to combine them with Christianity, and so we have Neo-Platonism and similar abortions in the second century. Is this what the *Friend of India* wishes to see in this country? Paul speaks with terrific energy of certain departures from the teaching given by him to the Galatians; he says: "If we, or an angel from heaven, preach any other Gospel than that we have preached, let him be accursed." The missionary asks himself a thousand times, what am I to preach? The same answer always comes back to him: Go preach the Gospel. What is the Gospel? The glad tidings of salvation. I am to tell men that there is salvation for them. But what is the salvation announced in the Gospel? It is that Christ is able and willing to save from their sins all who believe on him. To save from their sins? What does this mean? Well, to give them pardon for all committed sins, and power to keep from the commission of sin, and glory, honour and immortality in the world to come. Pardon on what ground? On the ground of his voluntary death in their behalf. Who then is Christ that his death should be necessary for man's salvation, and should it be sufficient for it? And how is the power of Christ put forth to keep his people from committing sin? So that it becomes necessary to speak of the divinity of Christ, of his humanity, and of the Holy Spirit. And then there is to be dealt with the question, what is sin? Then also this, what is believing? All this and much more is involved in the elucidation of that simple word "Gospel." "Henceforth" says the apostle Paul, "we know no man after the flesh. If any man be in Christ, he is a new creature, old things are passed away; all things are become new." In external matters, matters of costume, taste, art, in manners and customs that have no moral element in them, let the nations be what they are, or improve according to laws of their own; but just in the degree in which they become true Christians will they all drink of the one river of the water of life that flows from the throne of God and of the Lamb.

—The *I. E. Review* for January has also articles on: The Apostolicity of Bazaar Preaching; Evangelistic Methods in India; Our Indian Bible; The Moral Law in its relation to Punishment; Ajudhia as it was and is; Child-Marriages; Caste in its relation to the Church; Notes and Intelligence; Book Notices. The article on Caste and the Church is by the Rev. P. Rajahgopal, and, we must say, it gives a very discouraging account of the state of the church in S. India, as regards the caste influence prevailing in it. He says:

"The dissimulation, hypocrisy, variance, hatred, enmity, pride, the utter extinction of all true Christian manliness and independence, and the repression

of the growth of those higher and heavenly virtues peculiar to our holy religion—in a word, the manifold evils wrought by caste among the Native Christians,—are a scandal to us, and have subjected Christianity to the reproach that it is, after all, only one among the many religions in the world, professed as a matter of form, and possessing no peculiar claim to divinity, and no higher moral force than the rest."

We can very well believe that this in not an overdrawn picture of the state of these churches in which caste has been allowed to remain. But we should like to be informed how far what is said in this article about Caste in the South India Church, has application. We have the impression that it does not apply to the churches in the Madura district, and we persuade ourselves that there are other Missions from which the perilous leaven has been excluded. Mr. Rajahgopal's paper is followed by a sketch of a discussion on the subject in the Madras Missionary Conference, that does not leave a very hopeful impression on our mind. "An enemy hath done this," is the only conclusion we can form from the statements made; we would certainly bar the door against his further inroads, at any cost. The essence of Caste is that it claims an authority paramount to that of God; wherever the laws of God and the laws of Caste clash, the former give way. *Hinc illae lachrymae* about the state of things in S. India churches. The law of God is neutralized by the law of Caste.

—From notices we have seen of the Type Writer, we should anticipate that before many years this machine would very extensively take the place of pen and ink. There is no danger of scrivener's palsy, or that partial paralysis of the hand to which many who use the pen constantly are subject. We see it stated that Messrs. Remington & Co. of Ilion, N. Y. have a contract to supply 25,000 of these machines. The cost is considerable; £21; but we suppose that as the invention becomes popularized, it will become possible to supply them at a cheaper rate.

"Writing with this machine is done simply by touching keys, which are compactly arranged in four rows, of eleven each, and may be operated by any finger of either hand. On each key is plainly printed the letter or character it represents. By depressing any key, the corresponding letter is printed on the paper. The "action" is fully as rapid, and much easier, than that of the piano. It will thus be seen that any desired letter or character is completely transcribed in the same time and by the one motion that is required to bring the pen into the *first* position. Its rapidity is therefore manifest. Its simplicity is such that *any one* who can spell can write with it; and its manipulation is so easily understood that but little practice is required to enable the operator to become expert in its use. The size of paper which can be used is practically unlimited, as it is adapted to any width from three to eight inches, and to any length from one inch to a continuous roll. Envelopes can be readily addressed with it. It is equally adapted to any thickness of paper; and the quality of paper used is also unlimited, as it will write legibly upon the commonest wrapping paper."

—We gather from the Madras Church Missionary Record for January, the following information regarding the work of the C. M. S. in the Madras Presidency. European missionaries, 27; Native clergymen, 70; Catechists, 288; Communicants, 13,341; Adherents, 64,873; readers, 19,363; contributions to the Native Church Fund, Rs. 16,221; schools, 630; scholars, 21,746 of whom 6,377 are girls, 1,003 adults were baptized last year.

—Bombay has been given over to the Saturnalian orgies of the Holee festival, this last week. The prince of this world cammands the people to make themselves vile, and they do it with a heartiness that would be admirable if shown in loyalty to the one living and true God.

—A letter received from Calcutta this week, says: "Eighteen seekers last night, of whom fifteen were sailors."

—The Annual Meeting of the Bombay auxiliary to the B. and F. Bible Society, was held at the Society's Rooms, Thursday last, 8½ p.m. The room was well filled. The Bishop of Bombay, Patron of the Society, was in the chair. Our readers are aware that the late Bishop Douglas declined having any connection with the Bible Society. The present Bishop has preferred to imitate the late Metropolitan, Bishop Milman, who actively interested himself in the work of the Bible Society. The Report was read by the Rev. Mr. Carss, one of the Secretaries The Scriptures and portions issued from the Depot last year, amounted to 9,257. Sales Rs. 2.843. Contributions, Rs. 2.087. The adoption of the Report was moved by C. E. Chapman Esq. and seconded by Rev. Mr. MacKichan. Addresses were made by these gentlemen, by Mr. Bowen, Captain Oldham and Rev. Mr. Robertson. The Bishop made a speech that was listened to with much interest.

—It is exactly 26 years this week since the *Bombay Guardian* was launched, and 23 since it came under the exclusive direction of the present editor. It got aground twice, but on the first occasion was soon got off; on the second occasion the barque was on the rocks seven months. From year to year the number of subscribers increases, though slowly. We ask our reader to make it a matter of constant prayer that the paper may be conducted in such a way as to fit it for more extensive usefulness.

We take the following from the *Christian*:

Mr. Cleworth thrilled us all by his rehearsal of the Lord's doings in connexion with services he had been privileged to hold in various towns. Our readers are well acquainted with this young evangelist's name through the reports that have appeared in our columns; we wish they could have been present to hear from his own lips how he had been owned to the salvation of sinners by the preaching of "the five points" contained in "The Evangelist's Message." Mr Cleworth was so full of confidence in these "five points" to reach the hearts of men and women, that Mr. Baxter was constrained to ask him to set them in order for the benefit of those present who had not seen them. Briefly stated, they are as follows:—First, that all men are sinners—utterly lost and undone; next, that God in his love has made ample provision for sin, in the gift of his Son; thirdly, the sinner, however bad, may receive this salvation through simple trust in Jesus Christ; fourthly, that if any man be in Christ, he is, and must show by his life that he is, a new creature; and finally, that the sinner must either accept or reject this great salvation, and that he rejects it at the peril of his soul's wellbeing. Would that Mr. Cleworth's iteration and reiteration of these "five points" were imitated in every sermon, in every pulpit in the land!

The connection between the third and the fourth of these points is one that the enquirer does not always readily understand. In some cases perhaps he takes up the idea that he is accepted on the ground of his faith *plus* his promise to live a godly life. But if he is a lost and undone sinner, of what value is any promise he can make? God could not receive him on this ground, without recanting his own declarations concerning man's ruined nature. We incline to think that there are many in our churches who have been misled by the representation that their salvation is by faith *plus* the recognized obligation to obey. God, as it were, accepts them on the ground of their faith in Christ, on the understanding that they shall consider themselves as belonging to Christ and live for Him. Now it is very true that faith in Christ involves a consent to be guided by Christ; but this is very different from the idea that God pardons us in view of our faith *and* our promise to serve him. The essential point is that faith should be explained as the heart's appropriation of Christ, first as atoning for our sins and second as empowering us to keep from sin and bring forth fruit to him. The sinner, thus advised as to what faith is, is simply to believe and to go on believing. We were saved yesterday by faith, and saved to-day by faith, and shall be saved to-morrow by faith. Faith opens the door for Christ to come into our life. Christ is with me to-day, not because of yesterday's faith, but because of to-day's faith. He abides in our heart by faith. We walk by faith. He dwells in us by his Spirit, and the fruit of the Spirit (all Christian graces) appears in our lives. Seekers of salvation are often hindered long, by their trying to offer God something besides mere faith. The moment in which the sinner receives forgiveness through faith, is the supreme moment of his existence, but it is so because it is the beginning of a life of faith.

The Bombay Guardian.

SATURDAY, MARCH 3, 1877.

KEPT THROUGH FAITH.

With reference to the letter of G. A. J. in our last issue, we remark that it is not always easy to harmonize those passages of God's word which connect salvation with man's responsibility, with other passages that connect it simply with God's purpose. The Christian, if he has not yet reached a point in his experience where the harmony of these is perceived, is at least enabled to exercise faith that there is such a point, and in the meantime endeavour to do full justice to both classes of teaching. One of the chief elements of difficulty is that some Christians have a special aptitude to see the glory of God in his sovereignty, and others are specially drawn to the glory of God as revealed by his love. The former are offended by statements that the latter readily make, and *vice versa*. In treating of these subjects, it is well to beware of a controversial spirit, and to keep the mind well open to the perception of any truth that our religious predilections may have hindered us from heeding hitherto.

We admit the force of much that our correspondent has urged. His statement of the matter seems to us at times defective. He says:

"You believe that a man comes to Christ of his own free-will and can go away when he likes. I hold the very opposite of this, namely, that not a single soul ever comes to him without being drawn in, and that when drawn in he has never afterwards been lost."

We believe the statement of our Lord: "No man can come to me except the Father which hath sent me draw him" (not *draw* him *in*). Also the statement of Paul: "No man can say that Jesus is the Lord, but by the Holy Ghost." Again: "God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." No man can be more deeply persuaded than we are of man's utter inability to do good, except as divinely influenced; for "there is none good save one, that is, God."

We believe that the sinner's will is wedded to evil, and that it is proper to speak of him as enslaved, enthralled, led captive, sold under sin. In all this we see the sad abuse, but not the annihilation, of his moral powers. He is *willingly* led captive. He is still the proper subject of command and of invitation. The language of command, entreaty, warning etc. would not be appropriate to one whose will were not free; but God in addressing man can only use language that is appropriate to man. If there were no such thing as free will, there would be no occasion for argument; the presentation of moral motives might as will be made to a wind-mill, as to a human being. But how can a thing be free which is enslaved? it may be asked. Well, there never was a slave in America or in Africa, that was not free to disobey his master all the time. He obeyed him because he saw that it would cost too much to disobey. But every command given to him, every punishment inflicted, every word of commendation, recognized him to be endowed with free will. Whoever uses in conversation the words 'Will you?' 'I will,' recognizes the same fact. Take away the sinner's free will and you take away his guilt. Our Lord said to the Jews: "Ye will not come unto me that ye might have life." Nor, ye *cannot* come, but ye *will not*. To the people of Jerusalem he says, "How often would I have gathered you, but ye would not." I would, ye would not. *Would not*, not *could not*. In the O. T. we find expressions like this, "Oh that my people had hearkened to my commandments; then

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

had their peace been as a river." "Turn ye, turn ye, why will ye die."

In view of these and similar passages, in view of the fact that the Bible on every page presents motives that are only suited to beings endowed with the faculty of choice, in view of the fact that in the judgment men are to be condemned for not having done certain things which they were presumably able to do (Matt. xxv. 41-43), how can we but conclude that while sinners have a strong proclivity to sin, it is none the less true that they are free agents.

God willeth not that any should perish; He will have all men to be saved and to come unto the knowledge of the truth; and this being the case we conclude that if it merely depended upon the divine *fiat*, the number of the saved would be vastly greater than it is.

We believe that the grace of God is so free and boundless, that divine help is available for all who are willing to avail themselves of it.

We gladly welcome the precious truth that no one is able to pluck the sheep out of the Father's hand. But who are these that cannot be got away from the Shepherd? He himself tells us: "My sheep hear my voice and follow me." They that hear the voice of the Shepherd and follow him, need not fear aught that man or devil may do; He that is with them is stronger than all that are against them.

Christians are kept by the power of God unto salvation. But the quotation is not complete. Two little words are omitted: "through faith." There is continuous keeping through continuous faith. Without faith it is impossible to please God. As Christ does not become the sinner's Saviour apart from faith, so does he not continue in this relation apart from faith. "Abide in me and I in you. I am the vine, ye are the branches," says Jesus. What if he had added: Being in me, it is impossible that you should ever be separated from me! Very different is the Saviour's language. "Except ye abide in me, ye cannot bear fruit. If a man abide not in me, he is cast forth as a branch and is withered." Peter, in the epistle already quoted, shows further how believers are kept: "Let them that suffer, commit the keeping of their souls *in well-doing* as unto a faithful Creator." The path of safety is the path of duty. "As many as are led by the Spirit of God, they are the sons of God." "Be ye followers (imitators) of God as dear children." In his 2nd epistle, 1st chapter, Peter urges those who have obtained like precious faith with him, to make their calling and election sure. How? by remembering that they have obtained precious faith, by looking back to a time when they had sweet fellowship with Christ? According to the doctrine that to have once been in Christ is to have certainty of salvation, exhortations to holiness might be very well for the sake of others or for one's own happiness, but the fact of final salvation is settled. The apostle on the contrary, exhorts them to add to their faith, virtue, knowledge, temperance, godliness, etc., and in this way to make their calling and election sure, for—he adds—"if ye do these things ye shall never fall; for *so* an entrance shall be ministered to you abundantly into the kingdom." Paul evidently had this idea: "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others I myself should be a castaway. And to enforce this, he immediately refers to the case of the Israelities who followed Moses in the exodus, ate the same spiritual meat and drank of the spiritual Rock, yet came short of pleasing God and were overthrown in the wilderness. "These things were our examples." "Let him that thinketh he standeth take heed lest he fall." It is only one that is standing that can fall. To come back to the apostle Peter. We see in every verse his earnest solicitude that the believers whom he addresses, should realize the connection between final salvation and their own responsibility. The possibility of their falling, he keeps distinctly in view. There shall be false teachers and many shall follow their pernicious ways. Some have forsaken the right way and gone astray, like Balaam. "If after they have escaped the pollutions of the world (compare i. 4) through the knowledge of Christ, they are again entangled therein and overcome, the latter end is worse than the beginning. (ii. 15-22) See iii. 17.

We have a few more words to say on this subject, but reserve them for our next.

DOGMATISM.

ORTHODOXY has been defined as 'my doxy' and 'heterodoxy' as 'your doxy.' How shall we define 'dogmatism?' If we may take for our guide "Disciple" in the *Times of India*, dogmatism is the expression of an opinion that does not chime in with the teachings that happen to be in vogue. In our last we expressed the opinion that Spencer, Mill, Darwin and Tyndall, instead of being the best thinkers of the day, are rather low in the scale. *Disciple* says that this is "the dogmatism of a blast such as that which now and again issues from the Vatican." This idea of dogmatism differs *toto caelo* from what we always understood by the word. To express an opinion favourable to Darwin and Spencer, Mill and Tyndall, can never be dogmatism; in the most quiet way to venture a different opinion is dogmatism. *Disciple* does not think it wrong to give garbled extracts when taking from the *Guardian*. Why did he not take an additional sentence or two from our article? We went on to show what we understood by a good thinker; and we pointed out what course we would have had the head-master follow whose boys were running after the new lights. *Disciple* could not have cited this, for it would have shown how singularly inapplicable was his criticism. It seems to be the rule, however, with those who notice the *Guardian's* remarks in the columns of our local contemporaries, to take good care that readers shall not know what the *Guardian* really says. A few days ago, the *Bombay Gazette* extracted the objections to Genesis i of "A Doubter," adding: "Here is the *Guardian's* curious answer." Our answer to those objections was not given, only the opening paragraph; readers were left to understand that that was all we had to say in reply.

Men may deny the existence of a Moral Governor of the universe; they may deny a Creator; they may deny a personal Deity; they may assert that matter is parent of all; they may speak against the Scriptures; they may deny Christ and his Gospel and represent all who believe in the Saviour as ignorant and narrow-minded; any thing in this line may have all the currency that the secular press can give it. But when one expresses the opinion that Jesus is the Anointed One of heaven, the light of the world, he is to be ostracized. Contrast the feeling awakened by a word that opposes the idolatry paid to Spencer and Darwin and Huxley and the other magnates just now installed in the Pantheon of Science, with the utter indifference shown to the attacks made upon the Scriptures and upon the Saviour.

"*Disciple*," having quoted five lines of our article, makes some long extracts from the Rev. J. Baldwin Brown's writings, intended as *a counter-blast* to our *blast*.

. . . . "This is the reason why so many self-centred disciples, who are always poring over their own evidences and experiences, and inspecting their own vital organs, can only preach a kingdom of heaven as small and mean as their own withered natures, and as dry of vital juices as their own bloodless hearts. And this is the reason, further, why the kingdom of heaven of our popular theology is so poor a realm that our philosophers flout it, and say that they find more freedom, more room for the play of their higher powers, in searching into the mystery of Creation, than we can offer them in that sphere of thought which the theologians occupy as though it were exclusively their own. It has come to this, that some of our ablest thinkers fly from the spiritual world to the material, in search of truth, freedom, and the play of life. Some large portion of the responsibility for this state of things we may be sure is at the door of those who have claimed a kind of monopoly of spiritual truth and spiritual work. A healthier state of things will be created when we have mastered more thoroughly the Master's saying, 'The Kingdom of God is among you.'"

Still further to rebuke our 'dogmatism' *Disciple* quotes from Lord Lytton, Governor-General of India:

"Look where we will around us, in every direction the sources of pure spiritual life appear to be either altogether stagnant, or else trickling feebly in shrunken and turbid streams. In religion, in politics, in the arts, in philosophy, in poetry even—wherever the grandest issues of Humanity are at stake, man's spiritual attitude towards them is one either of hopeless fatigue and disgust, or fierce anarchical impatience. And this is the more deplorable, because it is accompanied by a feverish materialistic activity. Yes, this age of ours is materialist; and perhaps the saddest and dreariest thing in the ever-increasing materialism of the age, is the ghastly squeaking and gibbering of helpless lamentation made over it by the theologists who croak about their old dry wells wherein no spiritual life is left. Meanwhile, society appears to be everywhere busily organizing animalism."

We are not sure that this age differs so very greatly from preceding ages. We fail to trace in history the account of any age when they who found the straight gate and the narrow way, that leadeth unto life, were not few in number. We do not know what "old dry wells" have disappointed the quest of his Lordship. Christ hath said: "He that drinketh of the water that I shall give him, it shall be in him a well of water, springing up to everlasting life," and we know, from personal experience that this word is true now, as it has been through all the ages.

A time is coming when we shall all appear before "the King," and it will then be seen who has been preaching the true kingdom of God, and whose is the small and mean and dry kingdom. The King has told us that his own word contained in the Gospels will judge us in that day. "My words shall judge them in the last day." They who have now a personal experience of the fulfilment of many of Christ's promises, wait without impatience the great hour when the King shall be seen upon his throne, and before Him shall be gathered all nations.

As for the worshippers of Spencer, Darwin, Mill and Tyndall, when they can reconcile these 'new lights' one with the other, and when they can show the harmony between their speculations and Bacon's inductive philosophy, they will have accomplished what their idolized masters even could not.

MAJOR THOMAS CANDY.

ONE who (if we mistake not) has been longer identified with Christian work in Western India, than any other now living, has just passed away: Major Thomas Candy died on Monday last, at Mahableshwar. His death was at the moment unexpected. He had been suffering from indisposition a few days, and was under medical treatment, but was not thought to be dangerously ill. Mrs. Candy was ministering by his bed-side and his last word to her, in reply to her question, intimated that he had no pain. But he had been for some time growing feebler, and had recently expressed his desire to depart and be with Christ. He was in his 73rd year; having been born Dec. 13th 1804. He, with his twin-brother George, came to India in 1820, in H. M.'s army. Both were early led to consecrate themselves to the service of the Master. The brother, as our readers know, left the army and became a minister of the Church of England, ministering for many years in Trinity Chapel, Sonapore, Bombay. The two brothers, when we first knew them, so resembled each other that it was not easy to distinguish them. The resemblance was not confined to their physical appearance; the spiritual resemblance was perhaps equally marked. After eight years spent in this country, Mr. Thomas Candy revisited England. He had at that time a desire to become a missionary in connection with the Ch. Miss. Society, and offered himself to that Society; he was accepted but the doctor did not think his health would justify the Society in sending him to India, so his offer

was declined. He came out again, after two or three years in England, and has lived to see more than one generation of missionaries come and go. He attained an excellent knowledge of the Marathi language, and also of the Sanscrit. In the preparation of the first edition of the Marathi and English Dictionary, published in 1831, Major Molesworth had the aid of the two brothers Candy. From 1832 to 1835 Major Thomas Candy and Major Molesworth were engaged in preparing an English and Marathi Dictionary, and from 1840 to 1847 Major Candy carried on the work to its completion, by himself. This work was performed by the authority of the Hon. Company, for the Bombay Government. It at once took its place as the standard English and Marathi Dictionary. The labours incidental to a "pioneer" work had to be surmounted. The two dictionaries have been of immence aid to missionaries. During the greater part of his Indian career, Major Candy has been connected with the Educational Department. He was Principal of the Poona College, and Marathi Translator to Government, and the valuable series of Government School books in Marathi, was prepared by him, with a Manual of Geography and other works. We need not say that Major Candy has been known throughout his prolonged residence in India, as an earnest friend and auxiliary of all the Christian work carried on by the different evangelistic agencies. He materially added by his counsels in the preparation and improvement of the Marathi version of the scriptures, and the Tract and Book Society is indebted to him for some of its standard tracts, such as 'In whom shall we Trust' (about 60,000 copies of this tract have been printed,) 'The Ten Commandments, with Exposition,' 'Marks of the True Religion,' 'The True Way,' 'On Repentance,' 'Exposition of the Lord's Prayer,' 'Account of Missionaries." It is remarkable that some of these continue to this day to be among the most popular and best prized of the Tract Society's publications. Major Candy was essentially a man of prayer, and has been greatly blessed in advancing years, in seeing his prayers in behalf of his children answered. He was an earnest and devoted student of God's word, and jealous of its honour in a high degree. He was characterized by an unswerving devotion to the principles which he had learned in the school of Christ. He was eminently catholic in his feelings, sympathizing and co-operating with the children of God in the various denominations. By Christians of all classes he was held in the highest esteem and warmest affection. The firuit of the Spirit beautifully adorned his life. He was made a companion of the Star of India at the late Delhi Assemblage. But we cannot doubt that he will be found among them who shall shine as the stars, for ever and ever.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Referring to the letter of "A Doubter" in your paper of the 17th instant, he will find the matter fully entered into and his questions satisfactorily answered in a small book entitled "Sermons in Stones" or Scripture confirmed by Geology—by McCausland, published by Bentley. Many of his difficulties, that presented themselves to me, were fully cleared up by a perusal of this little work.

Bangalore.

I am, Sir,
Yours truly,
BETA.

NOTICES.

WE have received for the Rev. Narayan Sheshadri's Famine Relief Fund, from Egutpoora, Rs. 10.

WE have received from Budlapoor for the Esplanade services, Rs. 10; for the Famine Relief under Rev. Nar. Sheshadri, Rs. 10. Also for the Esplanade services, from Amroli, Surat, Rs. 10.

UNITED EVANGELISTIC SERVICES. A prayer-meeting will (D. V.) be held in St. Andrew's Church on Wednesday, 8 P.M., specially to invoke the divine blessing on these proposed services. At this meeting, arrangements will be sanctioned and advanced. ——Christians are desired to make this the subject of public and private prayer, that so, much blessing may attend the effort.

Epitome of News.

SATURDAY, FEBRUARY 24.

—*Times of India*: "A deplorable carriage accident, which resulted in the death of Captain Henry, Superintendent of the P. and O. Company, has deprived Bombay of one of her most popular members of society. At ten o'clock yesterday morning he left his residence in Victoria-road, Mazagon, in the best of health and spirits. In one hour and a quarter he was a corpse, and by sunset the mould had been filled in his grave. The suddenness of the catastrophe has caused a severe shock to the wide circle of friends Captain Henry had in the island, while his loss as a public man will even still more be felt Captain and Mrs. Henry both left home yesterday morning in a mail phæton, the former driving, with the lady by his side, two grooms being in the hind seat. Captain Henry drove towards the P. and O. Offices at Mazagon. Opposite to the Zenana Mission House, as the carriage was coming smartly down the incline, the off horse stumbled, and in recovering himself lunged heavily forward, snapping the pole about the centre. The front end of the pole fell on the ground and the traces got twisted about between the two horses, which took fright at the noise and at the heavy traces and chains rattling against their sides. They ran away before Captain Henry could get them at all in hand, and rushed down the Mazagon Dockyard Road at tremendous speed, the carriage swaying about from side to side. At Lawrence de Lima Street, which runs off almost at right angles, the horses turned sharp into it."

In that street the carriage came into collision with a wall, and Capt. Henry was thrown out a distance of 30 feet, falling head foremost. He never recovered consciousness and ceased to breathe in about an hour. Many columns of the daily papers are taken up with notices of this event and of the deceased. Mrs. Henry was unhurt.

—By a collision of two goods-trains at Coorla yesterday, a Parsee guard was killed.

—*Times of India*: "Reuter tells us that it is probable that all General Officers in the English army will be compelled to retire at the age of sixty-five. We do not think that such a scheme will be ever more than "probable," for it would at once deprive us of our ablest commanders. Lord Napier of Magdala, who may almost be still looked upon as a "rising man," would at once be shelved, while the greatest general of the age, Von Mölke, who conquered Austria after this proposed limit, and overran all France after he was seventy, would long since have been cut short in his career, together with his comrade-in-arms, the *Kaiser*. As warfare becomes more scientific, personal prowess and endurance must lose their old power, and knowledge and experience become the chief requisites in a commander. The days of such dashing young leaders as Alexander, our Fifth Henry, and even Napoleon have disappeared before the precision and weight of modern weapons. And even in the old days it should be remembered that there were such great captains as Mahomet II, who captured Constantinople after he was eighty."

MONDAY, FEBRUARY 26.

—*Bombay Gazette*; Calcutta: "The Metropolitan has appointed the Rev. Brooke Deede to be his Domestic Chaplain, with effect from the 8th of February. The Viceroy in Council has been pleased to authorize the affiliation of the Residency College, Indore, to the Calcutta University, with effect from the 1st of January, and up to the standard for B.A. Examination."

—Driver Murrel of the up goods train on the 21st instant fell off his engine between Nandgaum and Naidongree, about 2 p.m., another result of overwork and no rest. Driver Murrel is supposed to have been half asleep on the seat near the hand rail when a down goods passing his train gave him a sudden start and caused him to overbalance himself. He died of the injuries received on Saturday. A correspondent says:—About a fortnight or three weeks ago there were two accidents on the line—one at Callian when twenty to thirty waggons were smashed and a Parsee guard killed; the other at Gotee, when one train ran into another (both goods trains) at the station and the engine mounting the brake van of the train in front, fell flat on its broadside, on the platform. The driver only was hurt and is still confined to his bed, which is also the result of overwork.

—A desiccating machine (an immense iron oven in a furnace) has been set up in Camateepoora. With 15½ tons of the best coal, 15 tons of manure were obtained.

—A main twenty miles long is to be laid between Toolsee and Bombay.

—A Vernacular College of Science has been established by H. H. the Gaekwar's Government at Baroda.

—There were 1027 deaths in Madras last week, of which one-fourth were from cholera and one-fifth from small-pox.

—The Viceroy and Lady Lytton have been repeatedly present at the billiard-playing of Mr. Roberts, from Australia.

—*Times of India:* "Yesterday at the morning service in the Cathedral the Bishop of Bombay ordained as deacons Mr. Lateward and Mr. Priestley, who came out from England under the Society for the Propagation of the Gospel in Foreign Parts during the time of Bishop Douglas, and have since qualified themselves to preach in Mahrathi. There was nothing out of the usual way in the ceremony, except that as the words "Let your loins be girded about," the Bishop himself invested the two clergymen with the stole."

—A missionary writes to the *Lucknow Witness*: "Last Sunday I initiated a new mode of work (at least for me), temple preaching. I propose going (on Sunday) to all the temples in the city—there are not a few—praying and preaching on their thresholds. In this way we shall meet with more pundits and *pujaris*, more women and children will hear our hymns and talks, and we shall reach more of the *kutcherry* people (generally at home on Sunday) than in regular bazar preaching. It is a kind of 'temple crusade.' I belive that God will bless it as an agency, and only long for greater wisdom and skill in holding up Christ."

—*Lucknow Witness:* "Rani Khet does not seem to have proved a particularly fruitful field, and we can hardly wonder at the strong disinclination of the London Society to continue the station. A few village schools for heathon boys have been maintained. The present number of pupils on the rolls is 133. Much itinerating and bazar preaching has been done, and English services among the soldiers have been steadily kept up. Valuable Mission buildings have also been erected. There have been in the eight years only two adult baptisms, one of a Hindoo from Madras, and the other of an English soldier. But, as the missionary remarks, it would not be fair to estimate the amount of success by the number of baptisms. Much preparatory work has been done, and after many days a large harvest may be seen."

TUESDAY, FEBRUARY 27.

—Press telegram; Lahore, 26: The telegraph wire was cut on the 20th instant near the scene of the last outrage. The latest reports from Attock confirm the truth of the attack on the bridge of boats. The telegraph wire was again cut on the 21st instant near Kohat. The conduct of the special patrol appointed to guard the telegraphs will be made the subject of a rigid and searching enquiry. A further despatch to hand states that the telegraph was cut at Kohat on the 23rd instant. The police repulsed the Afreedies before the wire could be carried away. Communication is maintained *via* Mooltan. Frontier matters are assuming a serious aspect.

—The *Indian Public Opinion* at Lahore is to be amalgamated with the *Civil and Military Gazette*.

—Captain Grant protests against the annexation of Victoria Nyanza, urged by Gordon Pasha on the Khedive: "Why should the Khedive possess it as well as the Albert Lake? It is 2,000 miles from his capital, and one-third of this distance is merely a water ronte through tribes rendered inhospitable by traders in slaves. M'tessa, the King of Uganda, on the north of the lake, and his officers are in reality more civilized than the Government which is attempting their civilization, and would derive no benefit whatever from the change. Indeed, I think honestly it would be a sinful proceeding to allow them to be placed under the yoke of Egypt, for it would result in the debasement or destruction of a brave intelligent people. The noble endeavours being made by Christian societies are ripening for the good of the races of Central Africa, and would be thwarted and opposed by the Mahomedan element. It must also be remembered that King M'tessa of Uganda has made a guest of every foreign visitor since the time of Speke in 1862, that he has forwarded letters between Livingstone, Baker, and Stanley and assisted explorers in numerous other ways."

—It has been ascertained that six murders have been committed at Etawah by a family of Mahomedans, in the last 7 or 8 months.

—The Mahomedan community of Madras, considering the prevalence of epidemics proof of the wrath of God, have with the idea of appeasing the divine indignation, been carrying on processions daily throughout their streets in Black Town and Triplicane. The processions are preceded by a *Junda* representing a saint whose intercession is considered very valuable at such a time as the present. A special religious song is sung by all members of the procession and incense is burnt.

—The *Indian Mirror* appears now in an enlarged form.

—*Indian Chr. Herald:* Mr. James Wilson has succeeded Dr. Jardine as Principal of the General Assembly's Institution. The fact has a significance of its own, which it is well not to lose sight of. For the first time, we believe, in the history of missions, has a lay Professor been placed at the head of a missionary Istitution, although there is an ordained Missonary on the instructive staff.

The first of the monthly re-unions proposed by Miss Pigot, that friend of the country whose name is both in and out of the Churches, came off on Tuesday evening last. The meeting was most successful, and we had all a profitable as well as a pleasant time of it. The need of such social gatherings has long been felt, and the community is under obligation to Miss Pigot for taking the initiative in bringing them about. In these things, much, if not all, depends on a central cementing force, and Miss Pigot commands the force-desired by way of preeminence. Herein is the success of the present movement guaranteed.

Wednesday, February 28.

—*N. Y. Evangelist*: A few weeks since, as a crew of thirteen men just shipped, came on board their vessel, the captain ordered the mate to take them below and take their liquor away from them. "You will not," said the mate, "find a drop of liquor about these men." "Is that so?" said the captain in surprise. "Call the roll. The roll was called, and every man stepped up with firm step and clear voice, and answered to his name. "Well," said the captain, "I never saw such an instance before." And turning to a force of longshoremen who had been brought on board to get the ship out, in the expectation that the crew would all be drunk, he told them they could go ashore, and the new crew—all converts of the revival now going on in connection with the New York Port Society—took the vessel in charge and took her to sea.

The largest shipowner in New Haven remarked a few days since, "I have noticed of late a decided improvement in the character of seamen, fewer drinking men are offering, and I attribute the change largely to the influence of the New York Port Society." A revival among seamen by improving the merchant service, is no mean factor in commerce.

—*N. Y. Observer:* A lady writes to us: "In the convent of which you speak are now two of our most lovely young ladies, admitted as postulants, who were sent there three years ago by their Protestant parents to learn the French language. No letters can pass either way that are not examined by officials; so how can any poor girl caught in their toils extricate hereself? These young ladies have hosts of friends, with aged, broken-hearted parents, to mourn their loss."

We can repeat such facts again and again. They are of constant occurrence, and are within the knowledge of Christian parents, who nevertheless send their daughters into the very jaws of the destroyer. There is not the slightest possible necessity for any parent to send a daughter to a convent school. The education there obtained is always superficial, and often exceedingly defective and injurious. Every nunnery or convent or school taught by the Romish "sisters," or others of that faith, is designed to bring the pupils into the Romish Church, and in many cases the design is carried out. Therefore the only safety is in keeping out of them. Never send a child to one of these schools under any circumstances.

—According to Mr. D. M. Conway, a large roll of papyrus, covered with inscriptions, was discovered some twenty years ago, under the floor of an old tomb in Thebes. It was 139 feet long by 16½ inches broad, and looked something like a stair carpet. Mr. Harris, the lucky finder, bought it for a comparatively small price. His daughter, Miss Harris, felt convinced that it was a treasure, and to make sure against accidents, set herself to the immense work of tracing every sign and letter on it upon a paper of equal extent. She succeeded in making a facsimile of it. Her father died, and the lady took a house at Koumel Dyk, Alexandria. A few years ago an explosion occurred in the house, which was reduced to fragments. Of its contents the two chief treasures alone escaped unharmed, the papyrus and Miss Harris herself. The great Egyptian archæologist, M. Brugsch Bey, examined the papyrus, and told the Khedive of its great value, and the Egyptian Government offered the sum of £2,000 for it. But Miss Harris would not part with it. She brought it to England, when the British Museum purchased it for a larger sum, and from that time to this Dr. Birch and his corps of Egyptologists have been deciphering it, while Scribes have been engaged in copying it. It proves to be a complete record of the life and works of Rameses III., and a statement of the condition of things at Thebes three thousand years ago.

—A Minute by Sir Richard Temple on the proposed Karwar and Bellary Railway expresses his conviction that on all accounts the Karwar line must be regarded as of less importance than any of the State lines to the construction of which the Government of India is already committed. Further, he is of opinion, that, politically and generally, lines from Dhond to Munmar, from Dhond or Poona to Sattara and Belgaum, and from some point in Guzerat into the Kattywar country, are all to be preferred to the Karwar and Bellary line, if the finances can afford one or more additional railways in the Bombay Presidency.

—Sir R. Temple makes a final estimate of the cost of the present famine in both Presidencies. On the supposition that the rainy seasons of 1877 and 1878 are favourable, he considers that the land revenue in arrear this year might be collected in future years, wherever possible, and that the ultimate cost of the famine might be thus reduced from his estimate of 6¼ millions to 5 millions sterling.

—The Rev. Canon and Mrs. French are visiting this country. The reverend gentleman is Vicar of St. Mathias' Church, and Canon of Chester.

—Noticing the eclipse of last night, the *Times of India* says: "All throughout the eclipse the disc of the moon was visible, being of a dull though pretty red colour. This effect cannot be caused by light from the sun since the orb of day is completely cut off from the moon by the earth, nor is the appearance the phenomenon of "earth-light" which presents such a beautiful telescopic appearance when the moon is in other parts of its orbit, because the illuminated side of the earth is in a lunar eclipse wholly turned from the moon. It is caused by the refraction of light by the earth's atmosphere, by which a few scattered rays of the sun are bent round into the earth's shadow and conveyed to the moon sufficient in quantity to produce the feeble light referred to. The next eclipse visible in Bombay is also one of the moon, and takes place on the 24th August."

The effect referred to must have been caused by light from the sun, though not by the sun's direct rays.

—The *Samachar* says that the Tramway line at Colaba will shortly be extended to the Sassoon Docks. What hinders its extension to Grant Road? New and lighter carriages, accommodating about 25 persons, have been placed on the line lately.

—*Overland Mail*, Feb. 9: Amongst the deaths recorded this week are:—The Hon. Arthur Strutt; Lady Georgina Milner; Lady Emily C. M. Ponsonby; Lady Smith; Commander Powell, R.N.; Capt. J. E. Davis; Capt. W. J. Scudamore; Rev. W. J. Unwin; Mr. Macnamara; and Mr. J. E. Manger, late of Hong Kong.

News comes from New York of the death of Admiral Wilkes. He will be chiefly remembered as Capt. Wilkes, who in 1861, when commanding the *San Jacinto*, boarded the British mail steamer and took from that vessel Messrs. Slidell and Mason, the Confederate Commissioners. Although on the demand of the British Government those gentlemen were liberated, Congress passed a vote of thanks to Capt. Wilkes for his conduct in this matter, and he was otherwise honoured at various public meetings in the United States.

Mr. De Morgan has written to the Premier that "unless the Claimant, believed by millions to be Sir Roger Tichborne, is released by the middle of March, he fully intends gathering together men from all parts of the empire, to the number of a hundred thousand and upwards, and, marching to the House of Commons, crave admission for himself and others appointed by the country, in order that he may address the Speaker and the honourable House, and show cause why Her Majesty should, at the instance of the representatives in the House, revise and reverse the conviction of the Claimant to the Tichborne estates."

Thursday, March 1.

—The last of the male descendants of the late Hon. Jugonnath Sunkersett, died yesterday aged 7 years.

—Mr. A. Lyon, Bo. C. S. died at Suez, Feb. 5.

—The eminent Coptic scholar, M. Eugene Revillout, has lately (the *Academy* says) made a discovery of great interest and importance. The Bibliotheque Nationale of Paris acquired two years ago a demotic papyrus, numbered 215, and having five columns of writing on the obverse side. The reserve has other columns in a different writing. It is this which M. Revillout has succeeded in deciphering and he has found that the papyrus contains a portion of an ancient Egyptian chronicle, compiled apparently under the Ptolemies, and extending from the end of chapter vi. to the end of chapter xiii. The chronicle proves that the ancients were right in maintaining that Manetho's Egyptian history was based on earlier chronicles, and that the doubts cast on the existence of these have no foundation. It relates to the obscure period of Egyptian history which commenced with the expulsion of the Persians from the country, and lasted from B. C. 410 to 345.

—*Indian Mirror:* Our friend, Mr. Hurry Chand Chintamon of Bombay, publishes what he calls an "Introduction to the Science of Universal Theism." It contains four pages of somewhat closely printed matter on "the kingdom of body, or health," "the kingdom of mind, or tranquility," and "the kingdom of Heaven, or happiness," and adds that "a man who has attained the kingdom of body, and the kingdom of mind, is then in enjoyment of the kingdom of Heaven. The "Introduction to the Science of Universal Theism" winds up with a brilliant piece of poetry consisting of six lines entitled "Duty, A Land-Tax in which creation is compared to God's Kingdom and body" (the human body we presume) is compared to "his country seat" (!) - We are glad to see Mr. Hurry Chand Chintamon has plenty of leisure at his disposal, and hope he will utilize it in other ways than writing introductions to the science of universal theism.

Friday, March 2.

—The Government of Bombay has appointed Mr. J. M. Maclean Chairman of the Town Council of the Bombay Municipality in succession to the late Captain Henry.

—Deaths last week, 536.

—A whale 80 feet long by 11 in diameter was left by the tide on the shore at Bhownuggur the other day.

—The Committee of the Sailers' Home have had the address which was read to Lord Tytton, on the occasion of the opening of the new Home by his Lordship, printed upon satin with silver mounted ivory rollors. The whole is enclused in a morocco case, and is to be forwarded to his Lordship at Calcutta. It bears the signatures of the Committee and the Honorary Secretary, Captain Brebner. As His Lordship's own speech will not be particularly needed by him, we suggest that they should send instead copies of the papers containing the discussion about the "Bar," which originated in our notice of some of His Lordship's remarks.

Miscellany.

—*Christian Leader:*

Nature begins to hide her uncouth shapes and barren wastes beneath a lustrous raiment of purest white. All things share in the soft benison of the skies. The rough and muddy road, or unsightly street, becomes a crystalline highway, fit for the chariots of Olympian gods. The forest, only an hour since so brown and bare, is tricked out in ermine and argent and pearl. That homely bush before your door, the raggedness of which yesterday almost provoked your mirth, reminds you of the story of your childhood in which the plain-featured peasant girl, touched by the want of enchantment, was transformed into a lovely princess, with all the splendors of royalty at her command. Look yonder! Only a little while ago, there stood a miserable old dwelling, which so offended your sight, you longed for money wherewith to buy and demolish it. Where is it now? Gone; and in its stead you see the palace of some Eastern king, roofed with frosted marble and adorned with curiously carved work, which puts to shame the fairest creations of men. Beauty here and beauty there. Beauty lavishly poured out on every hand. Beauty for the boy, singing home from school. Beauty for the wan invalid, who gazes sorrowfully out at the window. Beauty for the children of luxury and wealth, who dash by you in the sumptuous sleigh. Beauty even for the beggar, as he gathers his thin rags around him. Beauty for one and for all. Beauty without money and without price. Beauty for Him who loveth beauty, who himself is beautiful in the "beauty of holiness" and who "hath made everything beautiful in His time."

—*Vermont Chronicle:*

It is idle to ignore the part which a strong personality plays in the ministry of the truth. Much of the current

teaching finds acceptance more from the weight of authority which attaches to the name of the teacher than from the intrinsic excellence of the word. There is a power going forth from large natures that has been veiled beneath the convenient term "personal magnetism." But call it what we will, the power is there. Consciously or unconsciously we all pay tribute to it. It is not the effect of a perfect physique. It is not the result of an intense vitality, or of intellectual gifts, or of an emotional nature. It is the resultant of all. It is the personality of the man. We cannot divorce the word that is said from the voice that says it.

—Report of "Women's Work" in connection with the Meth. Episc. Missions in N. India. Bareilly; Miss Green, M. D.

Without great variety or incident the work of the year has gone steadily on, and the close of 1876 finds us with much cause for thankfulness and encouragement. The work has been confined chiefly to the Dispensary, varied occasionally by calls to the city. Patients of all classes have come to the Dispensary, and a very pleasing feature, in this part of the work, is that, for the last few months, many more from the higher classes have come in proportion to their knowledge of, and confidence in, our work. The city practice is not extensive and has so far been confined, with but three or four exceptions, to the better classes—those who are able and willing to pay.

No European patients have been in the Hospital during the year, but other patients at various times have come, so that there is always some one here; most of these have been Native Christians, some Hindoos. A little Brahman girl, afflicted with what is known familiarly as "St. Vitus' dance," was denied admittance to the houses of any of her friends in the city because they said she had "an evil spirit." She was forced to come to us, and remained with us over two months, and went away very thankfull for the good received. She and the friends with her were under religious instruction while here, and we hope the seed sown may bring forth fruit at the beginning of the year. In view of Miss Swain's departure, it were deemed best to separate the Bible women's work from the Medical with which it had been associated for some years. Some few zenanas opened this yeor promise interesting work, but most of them are now included in the regular zenana work. One of Miss Swain's Medical class, Emma Shipley, is doing a good work in a neighboring village. Receiving supplies from our Dispensary, she attends those who come to her, and during the year has sent in the names of 55 persons so treated. The number of patients since January 1st, 1876, up to the present writing prescribed for at Dispensary is, 2,332.

Bijnour:

Eighteen years ago a little orphan girl was lost by her aunt among the crowd in the Najibabad market. A man finding her, promised, in answer to her entreaties, to take her to her home, instead of which he in a few days sold her to a sweetmeat maker in good circumstances. He having no daughters treated the little waif so kindly she soon became happy and contented. About a year after an order was issued by Government that all orphans and children who had become separated from parents in the famine and mutiny should be turned over to the authorities who would proviee for their support. Thus this little one was sent in to the Magistrate of Bijnour, who made her over to Mr. Parker, the missionary then there. She was sent to the Orphanage, and received a Christian education. In time the truth reached her heart, and she became a new creature in Christ Jesus. She married Peter Merrill, one of our local preachers, and has been a faithful worker in all their fields of labor. On coming to Bijnour, she desired, if possible, to find her friends. She fortunately remembered her father's name, and sent a man to search in the near villages for his descendants. He was successful, and brought news—a large circle of relatives near, and an own brother about 20 miles distant. Since then another branch of the family has been found in a village still nearer Bijnour. Josephine since then has seemed only to live for them. When scarcely able to stand, (for she is a confirmed invalid and often near to death), she has gone to visit them, and with a zeal my heart assures me they cannot long resist, taught them about their Saviour. "I must bring them to Christ before I die," she says, "nothing will draw them like my love." At her first visit they seemed filled with awe as she knelt and prayed after she had sung and explained the way of salvation to them. "She has forsaken earthly things" they said, "and fixed her heart on God." She has made them repeated visits, staying at one time 15 days with her brother, and all are strongly drawn toward Christianity.

Shajehanpore:

The Sabbath-school is a well-conducted one, and many of the girls are making progress in their knowledge of divine things. One girl by name *Jusudiya*, aged 14 and a Pandit's daughter, was attacked with cholera during the year and died, but before her death she professed faith in Christ as her Saviour. Her friends were performing idolatrous rites about her dying bed, when she protested against it, saying that Christ alone was her dear Saviour, and that she died trusting in him to take her to heaven and happiness. Just before she left the body, she sang quite distinctly the beautiful words of the *bhajan* "Yishu Masih mero prana bachaiya." Her happy death in Christ caused such fear and consternation among her relatives that they withdrew their other children from the schools, lest they, too, should get infected with the same religious mania!

Lucknow; Miss Blackmar:

"There is much for which to thank God in the evidences that the seed sown in past years is springing up, if not bearing fruit. Many times in my first visits, when particularly pleased with the interest of the listeners, the Bible reader would say, 'A few years ago these women would scarcely endure our presence. We were allowed to come because we could teach them reading or work, but now they are disappointed if we do not come to read the Bible and sing for them. Many of them seem to have such a clear understanding of the plan of salvation and of the wretchedness of sin, that one wonders they do not joyfully and openly come to Christ and be saved. Others still permit our visits for the sake of the change in their monotonous lives, and listen unmoved and uninterested to the story of the cross."

Nynee Tal:

In Nynee Tal the school has numbered about the same as for several years past, but an increased interest and advancement have been manifest. The girls have also attended the Sundy-school and services. The work in the bazar has been epecially encouraging, and the progress of those taught marked. The wife of a native doctor who last year began to learn, is now able to read quite fluently. Another case of peculiar interest is the first wife of a Baboo who had before won our sympathy from her look of sadness. As she had no children a second wife had been taken, and though we had urged the first one to learn to read, heping that in the word of God and good books she might find something to help to fill the void in her life, we were always met with the excuse that so much of cooking and work for the family was expected of her that she had not the leisure. But this year the scene wonderfully changed, and on our first visit to her we found it difficult to realize that the bright happy face that welcomed us was the same sad one which had before attracted us. She was living in a separate appartment, and with an air of triumph brought a letter she had just written to some of her distant family; and then with her Bible sat down to read and tell us what she had there learned of the Lord and Saviour that brought such joy to her heart. She also spoke of the ridicule that came from some of her frtends because of her belief in the Christian religion, and that to all she replied, "Jesus said, He that denieth me before me, shall be denied before the angels of God, and I must answer for myself." We felt surely it was light from Heaven that had dawned upon her darkness, and there, with her, we knelt to thank God, and ask that the good work might be carried on to perfection. And who can doubt that in many of India's dark homes already the Sun of Righteousness begins to spread the healing of its beams.

Selections.

THE WORK OF THE HOLY SPIRIT.

BY C. H. SPURGEON.

An Address delivered in the Centenary Hall, Bishopsgate, 9th January, 1877.

THE subject appointed for consideration to-day is: "The need of the Holy Spirit in the Church." I have twenty minutes to speak upon it, but one would need many hours to follow up such a theme. The text upon which my mind has been dwelling is, "If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke xi. 13); from which I gather that the Holy Spirit is not only a good thing, but also many good things in one. So the parallel runs: If ye can give your children *good things*; how much more shall your heavenly Father give the *Holy Spirit*." Thus in the gift of the Spirit is summed up *all good things*. Our desire is that the Church of God should be strong in the mighty battle for Christ which she has to wage against the prince and powers of darkness, and the world that lieth in sin; and our conviction is that only in proportion as she is strong in the Lord will she do anything for Christ at all. Take it as a general rule that nothing can come out of a man which is not in him; and it is just so with the Church, if she be not full she can give out nothing. In times of war, or of rumours of war, we do not expect or dread that a bankrupt nation will go to war; and so if the Church become spiritually bankrupt, she is not strong enough to put her army in the field. Satan, remember, thinks very lightly of a weak Church, even though it may talk much of aggressive action and organize many societies. If we would be strong for all these things, we must seek the Holy Spirit; and, if He be abundantly in our midst, we shall have all we need for internal help and external service.

THE SPIRIT OF LIFE.

First, then, we would observe that the Spirit of God is a *quickening* Spirit. All the spiritual life in the world is the creation of the Spirit of God. The Son of God hath life in Himself, and hath power to give it; and He giveth it by the Holy Ghost. Where there is spiritual life it is all maintained by Him. It would speedily die out if it were not for His perpetually feeding the flame. We hear much of "higher life," but there is no "higher life" to be sought, or even desired, beyond that of the Spirit of God in us. The Spirit is the life of the Church, and when you see a dead church doing nothing in the world, be sure the Spirit is not present in power.

What a strange sight it is to see a dead preacher, reading a dead essay, to a congregation of dead souls. What a strange thing to see a dead church pretending to do the work of God. What can come of it? In vain we tune our formal songs, deliver our formal discourses, and go through our formal routine of Christian work. Brethren, we must have life ourselves in order to make our testimony, prayer, praise, and everything we do *living*. But more especially does this come out in our actual contact with sinners. What can *we* do to make a soul "dead in trespasses and sin" rise from its grave? Nothing whatsoever, except the Spirit of Christ, the power that raised Him from the dead, be in us to bring sinners to the Cross. We want spiritual life diffused through the masses of London, and it can never be done save through the people of God—that is God's way of working in the world—therefore we must drink deeply ourselves, and being full, we shall flow out to others.

Thus we see our utter dependence upon the Spirit of God, and such a dependence is to me very sweet. Were it possible that we could work without Him, we might well seek to be stripped of all such power, that He might work by us, and that to Him might be rendered all the praise and honour.

THE SPIRIT OF LIGHT.

But now the first great work of the Spirit of God in regard to the Church is by way of *enlightening* it. He it is that teaches us. We know nothing at all by ourselves. He must write the truth upon the fleshy tablets of our hearts. You must all know this truth practically already. You have found frequently that when you thought you knew something, you did not know it at all, because you had simply got it from your minister or from a book, and not from the Spirit. You need to have every truth branded into your hearts, by the Spirit, which is the great Spiritual Illuminator.

Now, an unenlightened Church—what use is it? Suppose you go into a dark chamber with a lantern, what use is it without a light in it? None. Hence in our contact with men's hearts we need the power of the Spirit which alone can illuminate them. Every pastor must know what it is to put some truth, such as the work of Christ for sinners, in some twenty different shapes, in order to get men to see what you mean; yet you find it a waste of power. You cannot possibly give light to others apart from the Spirit of God. One beam from the Holy Spirit has more radiance in it than the concentrated essence of all the scieence and learning in the world, if it be not derived from Himself.

THE SPIRIT OF ADOPTION.

Again, our third point is that the Spirit of God is peculiarly given as a *Spirit of adoption* in the hearts of God's people. "Ye have received the Spirit of adoption, whereby we cry, *Abba, Father*" (Rom. viii. 15). If God's people lose the sense of sonship, they lose the power of sonship; they lose that power which they draw from a Father's love—the great source of their influence over the outside world. I do believe that it is the sight of the Christian's real joy in this sense of sonship that brings many to wish they were Christians too. The joy sets their mouths watering to taste it. Brother, if you lose your sense of sonship, you work as a slave does. You begin to serve God from servile motives, and you will have no power. The Spirit of God will rest upon work done by sons, but not upon that of slaves.

Then, you lose your sympathy with sinners, if you lose your sense of sonship. In the parable of the "Prodigal Son," you know the elder brother did not receive the wanderer with joy, because his own sense of sonship had lost its power. He was still a son, but he did not realize it. You remember he said, "This thy son," not "my brother." When I know myself to be God's dear child, though utterly unworthy to be so, then my heart is tender towards my poor brethren in the far country feeding swine.

THE SPIRIT OF HOLINESS.

Again, observe that *Holiness* is one of the essentials of the Church's strength. And here we are absolutely dependant upon the Spirit of God. Every holy desire must come from Him. If we are to abide in Christ, to have fellowship with God, and hearty, complete consecration of life, it must be by the power of God alone. The flesh ever lusteth after evil. Where the Spirit of God is, there is sure to be a

striving after holiness. And when a man reaches his standard, for it is possible in a sense to reach it, the Spirit of God places it higher—to us at least it seems higher, but the standard itself is ever the same, only our conception of it is raised. Filled with the Spirit we pant and long after increased purity of life, in thought word, and deed.

Take an unholy church, what use is it? I believe such a church is one of the devil's cleverest instruments for hindering the progress of the Redeemer's Kingdom. And, I believe, the better a man's creed is, the worse he is if he be dead. So with a church. I grieve to think that the church of Rome should be so dead, but it would be a greater grief if any of the churches in which Jesus Christ is preached, and sound doctrine maintained, were lacking in the power of spiritual life. And this will soon be the case if as a Church we lack the power of the Holy Ghost. It is this holiness, the work of the Spirit, that makes the Church of God "fair as the sun, clear as the moon, and terrible as an army with banners." It is this which compels the world to respect her, and causes sinners to ask the reason of all this. Remember, you cannot have this power without the Spirit of God.

THE SPIRIT OF PRAYER.

Again, *prayer* is an essential part of the strength of the Church, whether for her own growth, or her testimony in the world. But there is no praying except in the Holy Ghost. There are bushels and heaps of prayer in which there is scarce a grain of real prayer, the rest being mere verbiage, the mere utterance of phrases that seem religious. We never do pray except as the Spirit of God writes our wants upon the soul.

If there is anything the Church of God wants today, *it is prayer*. You must have noticed it. How often does it happen that those who pray at your meetings pray as you would wish them, and for that which you really long for? I wish we could see a real live daily prayer-meeting in London; one in which those who prayed did not mean to preach, but made their prayer to God as the Spirit taught them. May God send us such a spirit! we shall never have it unless He bestows it. Then we should soon see blessing following the preaching of the Gospel, and sinners converted to God.

The lack of this Holy Ghost power in prayer is seen in the fact that to-day the world asks us, where are the answers to your prayers? They defy us to prove, that there is such a thing as answers to prayer. Why? Because we are not as a Church praying in the power of the Holy Ghost.

THE SPIRIT OF FELLOWSHIP.

And, again, the Spirit of God is the secret of *fellowship*, and, so often as we meet together, we part with the prayer, "The grace of the Lord Jesus Christ, and the love of God, and the *fellowship* of the Holy Ghost, be with you all."

We have been lamenting that the Christian Church is divided into so many sects and parties, and that there are so many violations of Christian love. Well, the Spirit of God is the only cure for that. It is a well-known saying that "one touch of nature makes the whole world akin," by one touch of the Spirit is better still. Walking in the truth, we will walk in love. It is when we get into error that we differ. When we get back to the living truth by the power of the Spirit, then we are *one*. We can only come back by the Spirit of God. Remember it is only when we are made one, even as the Father and the Son are one, that the world shall know that God sent the Son, and that the Father has loved them, as He has loved Christ. Let us then pray that the Spirit of God will cast out our evil tempers that so divide us. It does not seem to me to be the mind of God that all divisions should cease, but that we should love one another even while thus seemingly separated. Then it is that the Spirit of God will give leverage to the Church to move the world. Let us get well together in heart, soul, and spirit by the power of the eternal Spirit of God, and in this unity and love we shall find strength.

THE PARACLETE.

Lastly, one peculiar title of the Spirit is "*the Comforter*;" and the comforts of the Spirit are very essential to the Church of God. To be cast down and overwhelmed with grief and doubt is very weakening. We cannot expect to be without *tribulation* in the world, but we need not be without strong *consolation* in the power of which we shall beam with such holy delight, that we shall make the world ask, what is this that lifts these men above their sorrows and gives them joy? Remember also that the Spirit is called the "Paraclete," and in another place the "Advocate." Our Advocate with the Father is "Jesus Christ the righteous." But while the Spirit is not the Advocate with the Father, He is our Advocate amongst the sons of men. Christ's plea for the Church in the world is the existence of the Spirit in that Church. The fruits of the Spirit are the true evidences of Christianity. Miracles are now withdrawn, but the abiding presence of the Spirit in the Church of God is a standing miracle.

I would not say a word against societies for Christian evidence, or the weighty and learned reasoning of pens which have defended Christian doctrines. They have done good service; but my own soul was never settled by reading "Paley's Evidencer" or any such work. Nay, verily. But when *He* had taken the burden from my soul and had given me peace with God, that was evidence to me. And as to external evidence in the eyes of the world, it is still by the power of the Spirit.

Remember, when Peter and John healed the lame man who "sat for alms at the beautiful gate of the Temple," the evidence was overwhelming. "Beholding the man which was healded standing with them, they could say nothing against it." If your Church has not been the means of raising the harlot from her vileness; turning the drunkard from his bestial lusts; making the thief an honest man; and winning the sinner from his sin; I care not whether it be orthodox or heterodox, it lacks the evidence or the sign of God's presence, the power of the Holy Ghost. We must have these marks of the Holy Spirit's work as our advocate or evidence. If we are to plead with hard-hearted sinners, we must have this constant quickening of the Holy Ghost, the renewing of the inner man by the Spirit of God.

A DEAD CHURCH.

If a church be without the Spirit, it is better to shut it up, nail up the doors, and put a black cross (if you like) on the windows. Better that than have a name to live and yet be dead. If there be a church in the land without the spirit of God, it is rather a curse than a blessing. As instead of being a blessing, such a church is actually hindering testimony for God. Thus a church without the Spirit of God is not only dead, but it is a positive evil in our midst.

Let us remember, in conclusion, that the Spirit is here. He has never gone back since He descended at Pentecost. But He is often grieved. He is easily grieved. The one sin which can never be forgiven has to do with Him. Therefore, let us seek to walk very carefully, so that there shall be nothing in us to prevent His dwelling in us mightily and for ever.
—(*Word and Work.*)

ANECDOTES AND ILLUSTRATIONS.

THE POWER OF THE WORD.

In a recent letter M. Monod gives a remarkable instance of the power of the Word. "I am sure the Committee will read with interest the following extracts from a letter just received from a bookseller who has accepted one of our depôts. It must be stated that, when I inquired of the protestant pastor at X——— to whom I might apply to become our depository in that place, he said that all the booksellers in the town were clerical men, who would never have anything to do with Protestants, and that the only bookseller who was not clerical was, although very honest, so violently opposed to any religion at all, that it was not worth while making an attempt. However, I made it, and found a man very polite, very intelligent, who answered with a kind of sarcastic smile that he was certainly the only man in X——— who *could* accept a Bible depôt, and that, if he did so, it was only because he would have no expenses, and run no risk, and he would consider it simply in the light of a commercial transaction. 'As to religion,' he added, 'be it Protestant or Catholic, I will have nothing to do with it.' He asked me to take on myself the arrangements for the advertisements in the papers, which I did. On the 11th October I sent to him, as to several others, a small assortment of 50 volumes, and on the 31st he writes a long letter of which here are some passages:—

"'I have received your invoice of 11th instant; the prices are so low as to be hardly credible, the editions being generally very good. You have one volume that is marvellous, and worth as many francs as you charge sous for it. I will offer that masterpiece to my private library. . . . . .

"'The large Ostervald Bible, 8vo. with references, is very fine, but it is quite in the religious world ("du domaine religieux"), which, I confess, is not mine. Nevertheless, since your Bibles are here, I cannot stop from turning their pages over and reading passages here and there, which I find very beautiful, such as the Sermon on the Mount and the Prophets.

"'I had not known until this day any other Bible than the Latin one, and I have hardly ever opened it but for critical researches. I conclude very heartily by saying that I am happy that chance (*le hasard*) has brought you to my house; it pleases me very much.

"'Let me relate this fact. A Bible has been sold to a good lady on her return from mass. What does she do but come back the same afternoon to undo the bargain? "It does not amuse her," she says, but it did amuse *me*. Of course, I took good care not to fulfil her wish. She has the book. She will read it. And who knows?'

"The letter ends on that singular interrogative point, and shall we not ask from this, who knows but that in the case of the bookseller himself it may be said, 'The entrance of Thy words giveth light?'"
—*Bible Society's Reporter.*

PROGRESS IN CHICAGO.

The Gospel is for all, but Messrs. Moody and Sankey have faith in specific effort which shall bring it to bear on special classes. We have made repeated references to the work among inebriates, and the great things the Lord has done in reclaiming these slaves of a degraded and degrading appetite. In the reports that come to hand we read now of the noon meeting on Tuesdays being set apart for the testimony solely of business men.

Speaking of one of these meetings, the *Inter Ocean* says:—"The business men who spoke yesterday were representative men. Several of the speakers were prominent members of the legal profession of this city, gentlemen whom only extraordinary occasions succeed in winning from their own churches to deliver addresses on religious subjects elsewhere. There was also a well-known banker who addressed the meeting, and a physician, and a business man who had been a resident of this city for over a third of a century. The meeting was such an one as has rarely been seen in Chicago."

Mondays are given to reports of the work in various parts of the country, and most cheering statement are given both by speech and by letter. The parents have had two special addresses from Mr. Moody, as also have the young men. At one of these latter Mr. Moody spoke from the words, "Their rock is not as our rock" (Deut. xxxii. 31), and read some letters of remarkable interest as indicating the reality and depth of this awakening in its effects on some of the converts at least. Some weeks since we gave the narrative of a defaulter to the extent of $30,000 who had been converted at the Tabernacle, and was going to give himself up to the legal authorities. At this young men's meeting Mr. Moody read a touching letter which had been received from him just on the eve of his being committed to the penitentiary. The following extract from Mr. Moody's address gives the outline of another case equally full of interest, as a testimony to the work:—

Last week a beautiful-looking young man came into the inquiry-room, He had been brought up in a happy home with a good father and mother. He had gone astray. When he came into the inquiry-room he said he intended to become a Christian, but he could not because he knew what it would make him do. He had robbed an express company, and that sin came between him and God. He had been tried, and had received a verdict in his favour, but knew he was guilty. He had gone into the witness-box and committed perjury. He turned away and left the building. Last Friday, however, he was at the noon-day meeting; he was in my private room for a while, and I never felt so much pity for a man in my life. He wanted to become a Christian, but was prevented by the thought of having to go back and tell his father that he was guilty, after his father had paid $2,000 to conduct his trial. After a great struggle he got down on his knees and cried out, "O God, help me; forgive me my sins!" At last he got up and straightened himself, and said, "Well, sir, I will go back." A friend went down to the railway-station and saw him off, and shortly after I got this despatch from him:—

"Mr. Moody,—God has told me what to do. The future is as clear as crystal. I am happier than ever before."

He went on his way, and reached his native village. I received this letter from him this morning, and I have felt my soul filled with sorrow ever since it came. Let me say here, if there is anyone in this hall who has taken money from his employer, go and tell him of it at once. It is a good deal better for you to confess it than have it on your mind—than to try and cover it up. "He that covereth his sins shall not prosper." If you have taken any money that don't belong to you, make restitution by confession at least. If anyone here is being tempted to commit a forgery or any crime, let this be a warning to them:—

"My dear Christian brothers my heart almost failed me when I was approaching my dear, happy home, and the thought that I was the one out of

Digitized by Arya Samaj Foundation Chennai and eGangotri
Digitized by the Arya Samaj Foundation Chennai and eGangotri
Digitized by Arya Samaj Foundation Chennai and eGangotri
Digitized by Arya Samaj Foundation Chennai and eGangotri
Digitized by

eight brothers and sisters to break the chain of happiness that surrounded that once happy and beautiful home, which is now shaded with misery, and the beautiful sunshine that once lit that happy, that dearest of homes, is now overshadowed with darkness. Oh, I fear it will take my dear parents; it is more than they can bear. When I reached home, and they all greeted me with a kiss, and I told them I had started for heaven, and God sent me home to tell them, my mother shed tears or happiness, but when I was forced to bring the death-stroke upon her the tears ceased to flow, and God only can describe the scene that took place. I called them all around me, and I thought I could not pray if I were to attempt it. But when I knelt with them in prayer God just told me what to say, and I found it the will of God; and after I had prayed I kissed them all, and asked their pardon for my ungratefulness, which I received from them all.

"Then I made my preparation to leave home, for how long God only knows; but I got grace to leave in a cheerful way, and, it appeared, for a short time. And if God lets me live to return home I will join my mother's side, take her to church, and bring my brothers, and sisters, and father to God. Court is in progress now, and I am going to ask the court if there is an indictment against me, and if there is I will hear it and then plead guilty. I will write you again soon, and give you all the particulars and the length of my sentence."

Mr. Moody continued:—I want to urge this letter upon your consideration as a warning. Think of the punishment that young maid has brought upon himself. Think of the agony of that father and mother when he broke the news to them, when he told them of his guilt. His "rock was not as our rock." May God bless every young man here to-night, and may they be brought to the acceptation of salvation.

Reports are coming to hand from the various other evangelists whose names we have mentioned in recent issues, full of good news. The Chicago ministers taking part in this movement have resolved to invite Messrs. Whittle and Bliss to carry on the services there when Messrs. Moody and Sankey leave for Boston, at the close of the year.

ELEMENTS OF MISSIONARY SUCCESS.

To sum up the qualifications most needed by the foreign worker for obtaining the end in view, we note the following: *knowledge of human nature*, experience (and maturity) gained in Christian work at home, *con amore*. *Adaptation*, and *tact*, which is but another name for *common sense*, and to make the best use of this knowledge.

A sanctified enthusiasm: "Nothing makes a man so clear-sighted and intelligent as enthusiasm. Soul-winning a passion. Men of one idea, red hot with fire for souls, who burn their way in all positions straight to the desired work."

Magnetism, sympathy—a power over mind that irresistibly attracts, and compels attention.

Originality, or *invention* in methods of work. New ways of presenting truth, and of teaching others to work.

Industry and *perseverance* in preparation for, and following up these methods—every convert in training to save other souls. No drones in the hive.

Moral courage to maintain principles and endure approbrium for the truth's sake—and for the purity of the Church, in discipline, even though, as Paul's experience with Alexander the coppersmith, "no man stand with," but all forsake.

Love, which is the key to all hearts, and the "bond of all perfection." Without this crowning grace, other gifts will avail but little. This includes *patience* with a people who are slowly emerging from the benumbling influences of centuries, and will be subject to many reactions before they are fully established and built up in the truth. And *generosity* (*and respect*) in the committing responsibility and power into their hands as soon as they can bear it—the surest way to develop and educate. *Faith*—an abiding confidence in God, and in the triumph of His kingdom, which inspires all the rest.—(*Evangelist.*)

TELEGRAPHIC NEWS.

London, February 23rd. An animated Debate took place in the House of Commons last night as to the propriety of resuming the Debate of the 17th instant on Mr. Gladstone's motion concerning the policy of the Government in the Eastern Question and which was adjourned till to-day. The Marquis of Hartington agreed not to press the matter if the Government thought that any futher discussion of the subject would embarras their action and declined to challange the Conservative members the House of Commons to submit a formal motion upon the policy of the Government. It is understood that the Debate is adjourned *sine die*.

Berlin, 23rd: The German Parliament was opened today by the Emperor William in person. His Imperial Majesty in the speech from the Throne said that the concert among the European Powers on the Turkish Question justified the confidence in the maintenance of peace between the Great Powers, even supposing the Porte should fail to execute the Reforms promised, or the negotiations for peace now going on end in failure. His Majesty said that the interests of Germany did not prescribe any definite course to be followed in the Eastern Question but that she will continue her efforts for the maintenance of the European peace and protection of the Christians in Turkey.

London, 24th: Mr. Gathorne Hardy has issued his Army Estimates for the coming year giving a total of £14,500,000, which shows a decrease of £740,000.

Washington, 24th: The Electoral Commission in deciding upon the returning vote for the State of Oregon have declared in favour of Governor Hayes.

Constantinople, 25th: The negotiations for peace which have been going on between the special Servian Envoys and the Porte have resulted in a favourable issue.

St. Petersburg, 25th: The rumours in circulation that the crossing of the river Pruth by the Russian Army was imminent have been denied here. The measures which the Russians will eventually adopt towards Turkey are dependent on the replies which the Powers will send to the Circular issued by the Russian Government on the 4th February and the course that events may take at Constantinople.

Constantinople, 26th: The terms of peace have been arranged between Turkey and Servia.—The Shah of Persia has assured the Porte that the massing of his troops on the frontier is simply in order to punish the Turcomans.—The basis of the peace negotiations between Turkey and Servia arranges for the *statu quo ante bellum* and the evacuation of Servian Territory by the Turkish troops in 12 days after the expiration of the armistice. No formal treaty has been drawn up but Prince Milan receives a new Firman from the Porte. Negotiations for peace have also been opened between Turkey and the Montenegrins.

London, 26th: The decrease of £740,000 in Mr. Gathorne Hardy's Army Estimates is only nominal as credit has been taken for the whole payment, by the Indian Government, of the British troops serving in India.

St. Petersburg 27th: At a Grand Council, which was held yesterday, the Czar presided and General Ignatieff being present, it is asserted that it was decided to demobilize the Russian Army so soon as Servia and Montenegro have signed peace with Turkey.

Constantinople, 27th: The Armistice between the Porte and Montenegro has been prolonged for twenty days, pending the issue of the peace negatiations now being carried on.

Washington, 27th: The Electoral Commission have given Governor Hayes the returning vote for South Carolina.

London, 28th: In the House of Commons last night, the Hon. R. Bourke, in reply to a question as to whether there was any truth in the assertion that the Russian Army would be demobilized when Servia and Montenegro had signed peace with Turkey, said, that nothing had been received either by the Government or Count Schouvaloff in confirmation of the rumour for which the *Times* was responsible.

Belgrade, 28th: At the sitting of the Servian Skoupchtina to-day the terms of peace as arranged with the Ottoman Porte were sanctioned.

London, 28th: The reason assigned for the delay in replying to Prince Gortschakoff's Circular to the Powers represented at the Conference is, that they are unwilling to agree to a joint action or to countenance the isolated action of Russia in the Eastern Question. Sir Richard Temple has been gazetted Governor of Bombay. Mr. Whitley Stokes has been gazetted a Member of His Excellency the Governor General's Council.

PASSENGERS SAILED.

Per P. and O. Str. *Cathay*, 26th:

For Marseilles.—Messrs P Buchanan, and Smith.

For Southampton.—Col and Mrs Biden, Mrs Mackesy and three children, Miss Parker, Mr J W Smyth and two infants, Mr and Mrs C W Jacomb, Mr Barclay Thomson, Lieut-Col and Mrs White, Col and Mrs C G Arbuthnott, child and infant, Mrs Le Feuvre and two infants, Mrs Young and infant, Mr Hart two gentlemen, Capt Leslie Martin, Mrs Bower, child and infant, Messrs Geo Cumberland, and Hardwick.

For Brindisi.—Mr G Miller, Lieut-Col W J Morris, Messrs J S Taylor, and Wm Payne.

For Venice.—Messrs C M Macdonald, Thos Cort, Henry Downer, W E Drew, Buchanan, and Robert.

For Aden.—Mr and Mrs M Rustomjee and infant.

For Suez.—Mr T C Chandler and wife, and Dr Gordon.

Per Str. *Branksome Hall*, 27th, to Liverpool:

—Mrs Miss and Master Nunn, Mrs Pritchard, Mrs Beriall and two children, Major Howe, Revd Mr and Mrs Kennedy, Lieut and Mrs Young, Major and Mrs Irvine, Master Houghton, Mrs Trant and three children, and Mr and Miss Marston and six children.

Per Str. *Australia*, March 1st:

For Genoa.—Mr T Marden, Mrs Marden and one infant, Rev R R Meadows, Master Sydney Meadows, Mr L B B King, Marquis G de Breganze, Count Viola, Miss Ashley, Sir Stuart Hogg, Mr J A Marcel C S, Dr Arthur Adey, Major A A Johnson, Mrs Johdson and one child, Mr J G Cooke, Mrs Cooke, Major S Penny, Mrs E Faunce and one child, Messrs J E Hartley, T R Morries, Captain J G Pollock, Mrs Pollock, Miss Fasson, Rev E Vetromile, D D, and Lieut R H H Sadler.

For Naples.—Mr E Schmid, Mrs W Hands, and Sigr Graziano Coute.

For Legh rn.—Mrs Stockley, one child and one infant, Mrs Mac-lachlan and two children, and Mr Vinceza Massotti and four companions.

For Suez.—Rev A Crawford, Messrs C Creuzberg, and T B Russel.

Per Str. *Macedonia*, 28th:

—Mr and Mrs J B Cowie and two children, Mr E H Cowie, Rev Mr and Mrs H Pace, Capt and Mrs Hay and Master Hay, Mrs Hall and four children, Miss Youghusband, Rev Mr and Mrs Worrow, and two infant, Messrs Scott, Henderson, Mrs Laidlaw, Major H de Lousada, Mrs Bell and two children, Mr H B Knowlys, Col Simons, Messrs T W Bourne, and Annothray, and seven deck passengers.

Per Str. *Memfi*, Feb. 28:

For Trieste.—Dr C Barzilai, Rev Mr Bohn, and Rev Mr W Johnson.

For Constantinople.—H E Syed Yakoob Khan, three ladies and thirteen followers, and Capt Molloy,

For Suez.—Hajee Mahomed,

PASSENGERS ARRIVED.

Per Str. *City of Baltimore*, 26, from Liverpool 31st ult:

—Colonel, Mrs and Miss Morgan and infant, Mr Field, Miss Davies, Mrs Boyd and infant, Capt Clutterbuck, Capt Hamilton, and Mr French.

Per P. and O. Str. *Mongolia*, 28th:

Colonel and Mrs Fisher, Captain J A Parker, Mr and Mrs Lyall and child, Mrs W Harrison and infant, Lieutenant J W Malet, Lieutenant F C Schooles, Mr F Watson, Mr and Mrs Lynch and child, Mrs Sealy, Colonel Chermside, C B, Mr and Mrs Cooper, Mrs Moizer, Miss Bennett, Mr T Thompson, Miss Ashwo th, Mr T cknell, Captain and Mrs Trotter, Mr and Mrs McMinn, Messrs S Hamerstein, B Smith, Sir William Herschel, Miss Herschel, Mrs Philip, Major Waterfield, Mr and Mrs Wingrove, Mr Lyall, Mr W Shaw, Mr O Westphal, Judge Lyons, Mr F Osborne, and Mrs F Barker.

Domestic Occurrences.

MARRIAGES.

BELL—BROMLEY—Feb 27th, at the Cathedral, Bombay, by the Rev. Ward Maule, Wilson Bell, M. I. C. E. Chief Engineer G. I. P. Railway, to Ada Montfort, second daughter of the late E F. S. G. Montfort Bromley, of Scotsdale, Tasmania.

TAYLOR—BENNETT—Feb. 28th, at Holy Trinity Church, Bombay, by Rev. Chas. Gilder, Samuel Taylor, Engineer, Bhownuggur, to Anne, daughter of W. Bennett, Esq., of Deptford, Kent—

DEATHS.

MARSDEN—February 23rd 1877 at Grant Road Bombay, Mrs, Agnes Jane Marsden only daughter of Mr and Mrs Almiedas fell asleep in Jesus, washed in the blood of the Lamb. aged 23 Years and 7 Months of heart disease.

CANDY—Feb. 26th at Mahableshwar; Major Thomas Candy, C. S. I., of the Bombay Invalid Establishment, aged 72 years.

Advertisements.

A NEVER-FAILING REMEDY
FOR LIVER COMPLAINTS.
DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient. Invaluable to all who suffer from Bilious and Liver Complaints, Indigestion, Wind, Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness sensation of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In bottles, 1s. 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

Do not be persuaded to try any other medicine.

Sole Wholesale Agents for INDIA, Messrs. TREACHER, & Co., Limited, Bombay, Byculla, and Poona.

N.B.—The Trade supplied on most liberal terms.

VICTORIA GIRLS' SCHOOL (POONA).

A High School and a comfortable Christian home for Girls of respectable classes in a most healthy locality, under the management of Mrs. Sorabjee and her three trained daughters. A sound and liberal education up to Matriculation Standard, with every other accomplishment. Charges moderate. Prospectus will be sent post free on application.

Religious instruction is imparted every morning.

Address, House No. 22, Staff Lines, Camp Poona.

Terms of Advertising: For 8 lines and under, Rs. 2; repetition, Rs. 1; for 30 lines and under, Rs. 4; repetition, Rs. 2; for 50 lines and under, Rs. 6; repetition, Rs. 3

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada, BOMBAY.